THE

Relief Society Magazine

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Our Biographical Number.

In this number of the *Magazine* we are presenting to our readers the final groups of our stake presidents whose lives and labors deserve much at the hands of the Latter-day Saints. These are women who have achieved nobly and labored faithfully. It is to them and to their associate ward presidents that we owe much of the success of this glorious Relief Society work. The *Magazine* is glad to honor them and is honored in the presentation of their faces. They are pioneer women of the best type. They are mothers in Israel in very deed. They are exemplars before the people. Many of them, most of them, in fact, are mothers of large families who have carried on their house labors and ministered tenderly in their home duties, while attending as well to the labor and heavy responsibility which attaches to public office. These splendid presidents are what might well be described as self-made women and self-educated heroines. God bless them and preserve them all long to continue their active and useful careers.

So popular and interesting have been the articles on Mothers in Israel and the Unusual Mothers, that our office has received sketches and photographs of scores of good and noble women who would also like to present their life work as a testimonial in the pages of this *Magazine*. It has been deemed wise, however, by the *Magazine* committee of the General Board to restrict the publication of these interesting and valuable life-sketches.

Therefore, with this number we have completed the series, giving the pictures all together, and we herewith present them lovingly and graciously to our many readers, hoping they will enjoy them as much as we have and will profit thereby, as such chronicles universally bless and benefit those who read them.

STAKE PRESIDENTS

Top row, left to right: Eliza B. Cook, Bear Lake Stake; Georgina Watt O'Brien, Taylor Stake; Sarah B. Moody, St. Joseph Stake; Elizabeth G. Ford, So. Davis Stake.

Middle row, left to right: Sophia G. Luke, Wasatch Stake; Nellie M. Smith, Snowflake Stake; Julia E. K. Miller, Yellowstone Stake; Artimesia S. Seegmiller, Kanab Stake.

Bottom row, left to right: Martha E. Roberts, Star Valley Stake; Sarah P. Stohl, Box Elder Stake; Hannah B. Christensen, So. Sanpete Stake; Elizabeth Snell, Big Horn Stake.

Lines to Sister Rowena M. Whipple.

In memory of the death of her Soldier Son, on July 20, 1918.

Sad mother, would I could bring you,
In your hour of sore distress,
One little ray of solace,
Help to make your sorrows less.
But I fear that words are futile
To a heart so bruised with pain,
While you listen at life's station
For the whistle of the train.

They are bringing all that's earthly
Of your soldier boy who died
Far away from home and mother,
Only strangers at his side.
It is hard to thus behold him,
Stricken in the prime of life,
But you have this consolation:
He is free from all earth-strife.

And you know that his dear body
Rests not on a foreign shore,
But beside your other children
Who have only gone before.
Wrap the Stars and Stripes around him,
Emblem of the true and brave,
And with loving hands consign him
To a soldier's honored grave.

Three other soldier sons are fighting,
For liberty they stand,
Facing death in every battle,
Struggling in a foreign land.

Soldier mothers of this country
All are suffering with thee,
Praying God to fight our battles
That this earth may be made free.
Hasten on the time, dear Savior,
When the fight for right is o'er,
When the nations learn thy purpose
And cease war forevermore.

Mrs. Maud C. Oliver.

Unusual Mothers.

We present in this number the final assembled groups of our most unusual, and noble mothers in Israel. It seems impossible that we have in our comparatively restricted communities so many women who have been successful mothers of sixteen and more sons and daughters.

With the twenty-seven mothers which we are presenting now there are 442 children reported, and among those who have given the number of grandchildren there are 286 and 3 great grandchildren. These sketches are the righteous answer to ungodly objectors who practice and preach birth-control. What a contribution to the Book of Life! Who may estimate its value? Who may picture the crowns studded with jewels of achievement which will rest upon the brows of these queens among their sex?

As we close this interesting series of biographical portraitures we lay our own tribute of love and reverence at the feet of those who have come up out of the valley of death and birth into life everlasting.

EVALINE AUGUSTA LAMB GIBBONS.

Of St. Johns Stake.

MOTHER OF SIXTEEN CHILDREN.

Evaline Augusta Lamb Gibbons was born October 11, 1855, at Rice county, Minnesota. She was the fourth child of Osmer Lamb and Ruby Jane Fillmore. At the age of three years she crossed the plains locating in Salt Lake Valley, afterwards moving to Payson. When she was six years old her mother died, leaving eight small children. She remained in Payson at the home of Amasa Potter until 1870, when she went to the Muddy. Here she met and married William H. Gibbons, February 17, 1871. When the Muddy settlement was broken up they moved to Glendale, Kane county, Utah, where she lived until 1876. During the winter of '76 she with her three small children journeyed by wagon to Moencoppy, where her husband was laboring as an Indian missionary. In the summer of '78, they lived in Sanaya, New Mexico, (now Ramah). In the fall they moved back to Moencoppy. Here they were released from the Indian mission, by President Wilford Woodruff, and were called to settle St. Johns, Arizona, in 1879, by the same authority. Being among the first "Mormon" people in this settlement, she suffered many hardships. Her life has been spent on the frontier, where strong minds and true courage is the mettle needed to make a successful life.

Her husband lost his hand in the thresher during the fall of 1888. This made a hard time look gloomy, but health favored them and happiness was again restored. At the age of 47 she became the mother of her sixteenth child—ten boys and six girls, all being single births. She has nine children living. Her second son, Andrew Augustus, was murdered by outlaws, in 1900, while serving in a sheriff's posse, and in 1905 her oldest son was run over by a thresher, losing his life. She has endured much in life, yet she has been and is a devoted wife and mother.

MARY MARIA ROUGHLEY ROWBOTTOM.

MOTHER OF SIXTEEN CHILDREN.

Mary Maria Roughley Rowbottom, daughter of Richard Roughley, was born at Digmoor, Upholland near Wigan, Lancashire, England, May 5, 1857. At the age of sixteen upon the death of her mother she was left to take care of her father's home. At the age of eighteen she was married to Lorenzo Rowbottom. Upon the death of her father's second wife she again kept house for his family until he married again.

Although she and her husband were born in the Church, they were not baptized until 1878. The elders often visited their home and were always welcome. In April, 1873, Sister Rowbottom emigrated to America, her husband and oldest child having preceded her five months. They made their home at Almy, Wyoming, for twenty-five years, later removing to Cumberland, Wyoming. She is the mother of sixteen children—eight boys and eight girls. She has endured many trials in the deaths of her ten children, there being five girls and one boy now living.

HARRIET LUCINDA M'MURRY FAIRCHILD.

MOTHER OF SIXTEEN CHILDREN.

Harriet Lucinda McMurry Fairchild was born in Columbiana county, Ohio, July 18, 1840. She was married to Moroni Fairchild, January 18, 1855, at Grantsville, by Thomas H. Clark. Was later married in the Endowment House, September 19, 1865. Her schooling commenced at Pike county, Illinois. She came to Salt Lake City in 1852.

Sister Fairchild was secretary of the Relief Society of Basin ward, Idaho, for fifteen years, was also treasurer. She was the last woman who left Salt Lake City at the time of the "move" south, in 1857. Once while her husband was on guard in Echo Canyon, she was left alone in Ogden for nine weeks. They lost

one child at the time they were in the fort at Grantsville, when the Indians were desperate.

She pioneered to Utah in Company 7, walking the entire distance. She also pioneered from Utah to Idaho. Sister Fairchild was the mother of sixteen children. She died at Oakley, Idaho, April 27, 1917.

MARY A. WHEELOCK WALTON.

MOTHER OF SIXTEEN CHILDREN.

Mary A. Wheelock Walton was born October 4, 1864, at Bountiful, Utah; daughter of Alphonzo and Sarah Wheelock. Her parents and grand parents were among the early settlers of Salt Lake Valley. She moved with her parents to Woodruff, Utah, in 1871, was married to Joseph H. Walton, December 22, 1880. She moved with her husband and her two children to Star Valley, in the spring of 1887, settled in Auburn where fourteen more children were borne by her; thirteen were blessed by Bishop Heman Hyde. In 1913, the family moved to Alpine, Idaho, where they now reside.

Sister Walton has been a member of the Relief Society since a young woman. She is deprived of that privilege at present, as there is no Relief Society organization in Alpine. She has devoted a great portion of her time among the sick, and is still administering to their wants. She has not a diploma for midwifery, but it has fallen to her lot to deliver fifty women, and she has nursed about three hundred. She has never lost one case, mother or baby under her care.

LYDIA BUTTERFIELD MIDDLETON.

Of Jordan Stake.

MOTHER OF SIXTEEN CHILDREN.

Lydia Butterfield was born in Taylorsville, Salt Lake county, Utah, August, 1861. She was the daughter of Jacob and Sarah Butterfield of "Mormon" Battalion parentage and of a large family.

She married, when quite young, Thomas Middleton, of Union, who was killed with a pitchfork while threshing at Sandy. Afterwards she was married to Otis L. Terry and finally to Frank Cole. She is the mother of sixteen children, all born at Union, Salt Lake county.

MARY ANN BAHR.

MOTHER OF SIXTEEN CHILDREN.

Mary Ann Bahr was born in Durham county, England, December 16, 1855. When about two years old her parents, Mr. John Daniel and Margaret Jane Brockett Grant, joined the Church of Jesus Christ of Latter-day Saints, and in the year 1863, in the month of May, sailed for America, being on the water eight weeks and two days in a sailing vessel.

Although just in her eighth year she remembers well the hardships endured by the company with which she was traveling, crossing the plains by ox team. They arrived in Salt Lake Valley late in October, going direct to Centerville. After living three or four years in Centerville she moved with her parents to Heber. At this place exciting times were had with the Indians. Her father having to be away most of the time to earn something for his family's support, she remembers being taken with her mother and three other children into town for protection by Bishop Murdock and other men, while the Indians helped themselves to all their cattle.

After a year's time in Heber they moved to Salt Lake City, staying only a few months there; then they moved back to Centerville.

In 1869, her father was influenced by a friend to move his family to Goshen, Utah. On account of her mother's health they remained only a year in Goshen. They then moved to Provo, where with ox team her father hauled rock which was then being laid in the walls of the Provo Woolen Mills. The following spring her father bought a lot and built a house in Salem to which he moved his family. They have made their home in Salem since that time.

In 1874, she married C. O. Bahr and to them were born sixteen children, of which only six are living. During the twelve years that her husband handled all kinds of produce between Salem and the Tintic mining camps, the responsibility of the family was shouldered by her.

In 1885 her father (who was a miner) was seized with miner's consumption and came to live with her, being more or less of a care for six years. He lost his eyesight six months before his death, which occurred May 1, 1893.

In 1890 her husband was called to perform a mission in his native land, Germany, returning in 1892. It was while he was away that a daughter was born, at which time her friends thought she would not live to see her husband return.

In 1901 her brother's wife died leaving a babe two weeks old,

which could get no better care than with her aunt Mary Ann. For two years the child was never well, and for four months had spinal disease and was carried on a feather pillow, during which time its foster mother never had her clothes off, lying down only for short naps as she could get them. The physician said the child could not wholly recover, but to the surprise of everyone, she is now in her seventeenth year and is strong and healthy. Sister Bahr has mothered and cared for many other children at intervals of from one month to two years. While she is unassuming in her nature she has always admonished her children to do right. Always ready with her offerings and willing at all times to sacrifice for her children. She has been a widow since 1905.

She still attends to her household duties, her health in general being good; she feels best when waiting on table or seeing that others are supplied first. She has been a member of the Relief Society since 1875 or 1876. She is now a member of the Red Cross. Has been knitting socks for the soldiers, having knit two pairs for her nephew at Camp Kearny, two pairs for a young friend in France, and also two pairs for a friend at Fort Douglas, on her own accord, and is now ready to help the Red Cross.

MARY BRITTON LOVELESS.

MOTHER OF EIGHTEEN CHILDREN.

Mary Britton Loveless was born August 30, 1840, in Birmingham, England. She married James W. Loveless, September 1, 1856, and is the mother of eighteen children. She has been a teacher in the Relief Society for about eight years. Her residence is now Provo, Utah.

CATHERINE M'GUIRE KNIGHT.

Catherine McGuire Knight was born at Georgetown, Lancester county, Pennsylvania, October 15, 1833. Her mother's name was Charlotte Ash and her father's name William W. McGuire. In 1838, her father heard the Prophet Joseph Smith preach at the home of Bishop Hunter, not far from his home in Pennsylvania. He also went to a conference in Philadelphia presided over by Hyrum Smith, the Prophet's brother. He heard the word and believed it, and the same year was baptized by Elisha H. Davis. In 1842, he moved to Nauvoo. There he bought land from the Prophet and paid his tithing.

On February 10, 1844, Sister Catherine M. Knight and her sister were baptized by Caleb Baldwin. Their father then gave the two girls a five-dollar gold piece, and asked if they would like

to give it to the Prophet. They were pleased to do that and he took them to the home of the Prophet. The Prophet shook hands with the father and said, "How are you, Brother McGuire?" The father said, "Brother Joseph, my little girls wish to give you a small present." He reached his hand to her and said, "So you want to give the Prophet a present, do you?" She said, "Yes," and laid the gold in his hand and he laid his hand on her head and said, "God bless you with a double blessing." Then her sister gave her gold piece and he laid his hand upon her head and said, "God bless you with a double blessing."

The 27th of June, 1844, Joseph and Hyrum were murdered in Carthage and Sister Knight saw Joseph and Hyrum in their coffins. She also saw President John Taylor after he was in his gore wounded in Carthage. With martyrs he bled.

In 1846 the family were driven out of Nauvoo with the rest of the Saints. They got over the Mississippi river all right. Then came Bishop Hunter; next came Joseph F. Smith and his mother. They crossed Iowa and got to Winter Quarters and stayed there two winters, then went back to Iowa to get cattle to come to the Valley. In 1852 they crossed the plains. Sister Knight and her sister drove one of the wagons with three yoke of cattle. They reached Salt Lake in 1852. April 24, 1853, she was married to Alonzo Knight. On May 31, 1854, her first baby was born. She has had a large family of children and has 62 great-grandchildren.

July 24, 1857, the family were invited to Brigham Young's celebration at the headwaters of Big Cottonwood. While there Porter Rockwell came dashing up to say they had killed Apostle Parley P. Pratt and that the mob was on their way to kill them all. Brother Knight then went into the mountains with General Daniel H. Wells and others to help keep the mob from coming. Brother and Sister Knight are still living, the husband being 87 and the wife 84 years of age.

ELIZA ANN CLEMENTS KENDALL.

MOTHER OF TWENTY CHILDREN.

Eliza Ann Clements Kendall, daughter of James and Elizabeth Clements, was born in Weber county, Utah, February 25, 1857. She was married to Joseph Bradford Kendall, December 25, 1874, and is the mother of twenty-one children, namely: Joseph Bradford Kendall, father of three children, filled a mission to the Southern States; James Edward, died at two months; Eliza Ann, mother of twelve children; Albert Newel, father of three children, died at thirty-five years; Charles Allen, father of nine children; John Royal, died in infancy; Mary Lizzie, mother of eight children; Maria Ellen, died at fourteen months; Percinda

Ether, widow; William Edwin, father of four children; David Earl, father of three children; Lucy May, died at fifteen months; Ada Elvira, died at four months; George Elmer, died at twenty-one years; Elner Jane, died at sixteen months; Alford Laurel, at home; Rosy Vidella, mother of one child; Clarence Leroy, died in infancy; Dollie Edith, at home; Florence, died in infancy. All were married in the temple but four.

Sister Kendall also reared five of her husband's brothers and sisters from three years and up till married, and helped to rear three of her own brothers and sisters. She is now helping to rear her grandchildren and is in good health. She has had nine children married, forty-three grandchildren and two great-grandchildren living. Oh, what a glorious record is here!

ANNIE HARRIS SPENCER.

MOTHER OF SIXTEEN CHILDREN.

Annie Harris Spencer was born in London, England, August 4, 1861. When she was seven years old she with her parents came to this country, crossing the plains with an ox team. She and the other children walked most of the way. After arriving in Salt Lake City they lived there for some time, finally moving to Randolph, Rich county, Utah, where they have since resided.

When eighteen years old she was married to Orson John Spencer. She is the mother of sixteen children, and has also reared six children of Brother Spencer's first wife, who passed away.

Sister Spencer has been a Relief Society teacher for years, and still attends to these duties. Two of her sons have filled missions.

ROSINA ALLEN WILLIAMS.

MOTHER OF SIXTEEN CHILDREN.

Rosina Allen Williams was born in Springville, Utah, in 1852. Six years later her parents were called to help settle St. George. They had not been there long when the mother fell ill; and the little girl learned to spin while so small that she had to stand on planks to reach her work. She also learned to sew and knit, and when she was eleven years old she did all the weaving for a family of ten.

She spent her nineteenth summer in Springville, and married David Williams while there. They went together to her parents' home in southern Utah. In 1881, they moved into northern

UNUSUAL MOTHERS

Top row, left to right: Evaline Augusta Lamb Gibbons, Mary Maria Roughley Rowbottom, Harriet L. McMurray Fairchild, Mary A. Wheelock Walton, Lydia Butterfield Middleton.

Second row, left to right: Mary Ann Daniel Bahr, Mary Britton Loveless, Catherine McGuire Knight, Eliza Ann Clements Kendall.

Third row, left to right: Annie Harris Spencer, Rosina Allen Williams, Martha Vail Van Noy, Martha Ella Backster Reid.

Arizona, and about ten years later they moved to the St. Joseph stake, in southern Arizona.

Mrs. Williams is the mother of sixteen children, one having died before birth. Her eldest daughter died while on a mission with her husband on the Samoan Islands, leaving a two-weeks-old baby girl, who was sent home to Mrs. Williams. She mothered this little girl for about four years. Since that time Mrs. Williams has lost seven girls and one boy.

She has always made a beautiful home, no matter how humble the building, and she has always been a devoted mother. Since her family has grown up she has spent a great deal of time caring for the sick and needy. She has unusual skill in all kinds of fancy work. A most beautiful characteristic of her home is its hospitality, as the young and the old, the rich and the poor have always found a welcome there.

Mrs. Williams has been a Relief Society teacher for many years, and is president of the Franklin ward Relief Society at the present time.

Though she has passed through poverty and sorrow, sickness and death, she is still full of hope, courage and faith, and her most earnest prayer is that her children will remain true to the faith.

MARTHA VAIL VAN NOY.

MOTHER OF SIXTEEN CHILDREN.

Martha Vail Van Noy was born November 24, 1870, in Franklin, Oneida county, Idaho. She is the daughter of Isaac H. and Tyresh A. Vail. Her parents were among the early settlers of Cache Valley. She married Thomas L. Van Noy, January 13, 1887, in the Logan temple. They moved to Star Valley, in 1889. She is the mother of sixteen children, one of whom died in infancy and one at the age of sixteen. She has fourteen living children—seven boys and seven girls—and thirteen grandchildren. Every one is mentally and physically strong in every way.

All her life she has been called to help others in sickness of all kinds, being naturally gifted along that line.

Brother Van Noy had one of the first general mercantile stores in lower Star Valley, and Sister Van Noy was his main helper in this great work; and this work together with her own family cares and the helping of others in sickness and death has indeed made her life a very active one. She has always been an earnest worker in the Relief Society and Y. L. M. I. A., and at present is a genealogical worker.

She has always been a kind and loving wife and mother, and is loved by all.

MARTHA ELLA BACKSTER REID.

MOTHER OF SEVENTEEN CHILDREN.

Martha Ella Backster Reid was born March 2, 1864, at Purdy, Virginia. Her father died from diphthera a little more than three months before her birth. When four years old her mother married again, and with her mother and stepfather she lived until she was married.

At the age of seventeen she married William M. Allen, to which union were born twelve sons and three daughters, all in good health. She has experienced many hardships in her old Virginia home, as her husband had to work for 30, 35 and 40 cents a day to keep his family from perishing. At one time when her husband was away at work they ran out of food and she was compelled to take one of her little ones, leaving the others with her mother, and walk about three miles with nine eggs to get flour for their breakfast. At this time her stepfather had died and her mother lived with her until her death, and they experienced many trials together.

At another time, when her husband was away at work they ran out of feed for their cows. They fed them the straw out of their beds, after which she was compelled with her elder children, leaving the smaller ones with her mother, day by day to walk about five miles to get straw and chaff to keep their cows alive.

The first "Mormon" elders she had ever seen came to her house when she had a sick babe. She gave them all the bread she had for their dinner, had no flour, but expected her husband home that night with some, but he failed to get home as she expected. Owing to the sickness of her child she learned nothing of their message and mission. She had a dream later that two men came to her house with books to sell and books to give away. About four months afterwards two "Mormon" elders came to her door and asked for entertainment and were received. She told her mother they were the ones she had dreamed about.

After the teaching of the elders her mother declared that "Mormonism" was the true gospel that had come to them and that she was going to join the Church and she didn't care what others said; she wanted her daughter also to accept it. At first her husband was opposed to her baptism, but later gave his consent, and herself and mother were baptized together, her mother leading the way.

Later she married J. I. Reid, to which union were born two

girls, making five girls and twelve boys. She is now a teacher in the Relief Society, having a distance of over nine miles to travel to visit her district.

HARRIET CLARK FEWKES.

Of Cassia Stake.

MOTHER OF SIXTEEN CHILDREN.

Harriet Clark Fewkes was born March 23, 1856, in Birmingham, Warwickshire, England. She was baptized into the Church of Jesus Christ of Latter-day Saints by David P. Kimball when eight years of age. She emigrated to Utah in 1866 with her parents, John Clark and Caroline Hopkins Clark. Came across the sea in a sailing vessel by the name of *John Bright;* was on the sea four weeks and four days. Crossed the plains by ox team with Captain Henry Chipman's company, being nine weeks coming over the plains.

After the family arrived here they went to live in Summit county, Utah, where she married Thomas Fewkes, June 8, 1873, and she resided there until August 31, 1916. They went to Burley, Idaho, one year ago.

She is the mother of sixteen children—eight boys and eight girls, ten of whom are living. She has 53 grandchildren and one great-grandchild.

Sister Fewkes has been a member of the Relief Society for 55 years, and is now a teacher in the Society in the Burley First ward.

Her general activity is farm work. Her health is good and she delights in being charitable and helping all she can in the community where she lives.

HARRIET S. PERRY WHITING

MOTHER OF SIXTEEN CHILDREN.

Harriet S. Perry Whiting was born at Springville, Utah, November 29, 1855. Her mother being left alone with three small children, they passed through all the hardships of pioneer life and were obliged to do any kind of work to help maintain the family. They gleaned wheat to buy their first set of knives and forks which cost five dollars.

She worked three months taking care of a neighbor's baby and helping in any way a small child can, for a pair of shoes; three weeks for a dress, and because she got homesick her older

sister went and helped house-clean two days to finish paying for the dress.

She was married December 23, 1873, to Albert M. Whiting; to them were born sixteen children, seven sons and nine daughters. With the exception of two daughters who live in Idaho, all her children are living in Mapleton within a mile of their home.

Little can a person who has never tried to take care of a large family realize the amount of work it takes to keep a family. For she has reared fifteen of her children, has done all her own work, making all their clothing, even the men's suits, knitting, etc. She was obliged to let her girls go out to work most of the time when they were not in the school.

All of the children are living faithful lives in the Church. Two of the boys have filled missions, another has taken the missionary course at the Brigham Young University .

Twelve of the children have attended the Brigham Young University, four having done college work. Three are now teaching school.

Owing to the death of her husband eleven years ago, Sister Whiting has had the responsibility of the higher education of practically all her children.

ASENATH EMELINE SPENCER

MOTHER OF SIXTEEN CHILDREN.

Asenath Emeline Spencer, daughter of Isaac V. and Asenath E. Carling was born October 5, 1851, in Fillmore City, Millard county, Utah. She is the mother of sixteen children—ten living and six dead. She married Howard Orson Spencer, February 1, 1877. They had sixteen children as follows: Isaac Carling, Aurelia, Mabel May, Howard, Malinda Elizabeth, Ruby, Viola, Leone, Verda and Alvin Heaton living; and Emma, Edna, Iva, Alva, Sarah, Ann and one boy dead. All the living ones are married, and rearing families, except Howard, Verda and Alvin. These are the ten living children and there are thirty-six grand children. None of these use tea, coffee or tobacco.

ROSE H. GRANT.

MOTHER OF EIGHTEEN CHILDREN.

Rose H. Grant was born December 13, 1859, at Wendsbury, Staffordshire, England. She was married at the age of fifteen to William Grant on the 17th day of May, 1875. She has resided in

American Fork continuously since her marriage, excepting the time spent in exile, during "the raid."

Sister Grant was quite a prominent figure during these days of persecution, as she was the only woman who was tried before a jury.

She is the mother of eighteen children, twelve of whom are now living. Her path has not always been smooth, but under all circumstances her patience and sweet disposition helped her gain the love and confidence not only of her own family but of all who knew her. Her labors in the Relief Society have been quite extensive, acting as counselor to Sister Elizabeth J. Durrant in the First ward of American Fork for years, and she is at the present time counselor to Charlotte Greenwood in the same ward.

Sister Grant says, "I am in the best of health and do all my own work." Her labors in the community are appreciated; and by the ties of love and friendship she is "Aunt Rose" to all.

ELIZABETH WATTS FIFE.

Of Providence, Utah.

MOTHER OF EIGHTEEN CHILDREN.

Elizabeth Watts Fife, daughter of Robert Watts and Elizabeth Heath, was born March 22, 1839, near Vicksburg, Hines county, Mississippi. She with her parents came to Nauvoo, Illinois, in 1842. Here she was taken to fast meeting and blessed by the Prophet Joseph Smith.

In 1846 the family left Nauvoo and started to Utah, but was delayed on the road and did not arrive in Salt Lake City until 1850. The journey was made by ox team. The family located on the Weber river, about seven miles from Ogden.

She was married to James Fife, November 28, 1856. She with her husband moved to Providence, Cache Valley, March 12, 1860.

To this couple has been born eighteen children—thirteen boys and five girls. Eleven of these have grown to manhood and womanhood, seven dying during childhood.

Sister Fife has 68 grandchildren and 13 great-grandchildren. She has always enjoyed the best of health and now, at the age of seventy-eight, is remarkably strong and active.

She has always been an active teacher in the Relief Society ever since the organization of that society in Providence ward, and the last few years she has been an ardent temple worker.

UNUSUAL MOTHERS

Top row, left to right: Harriet Clark Fewkes, Harriet S. P. Whiting, Asenath Emeline Spencer, Rose H. Grant.

Middle row, left to right: Rose H. Grant, Elizabeth Watts Fife, Martha Elizabeth Wayman, Jane Smitts Wells, Sarah A. Murdock Lindsay.

Bottom row, left to right: Lucy Ann Allred, Rebecca Richardson, Jane Hutchings, Mary E. Owens Bradshaw.

MARTHA ELIZABETH WAYMAN.

MOTHER OF SEVENTEEN CHILDREN.

Martha Elizabeth Wayman was born November 14, 1864, in Tooele city, Utah. She is the daughter of Oscar Orlando and Elizabeth Taylor Stoddard. When five years old she moved with her parents to West Porterville, Morgan county, and remained there until the May before she was married, when she came to Salt Lake City. She was married in the Endowment House, Salt Lake City, October 4, 1883. She is the mother of seventeen children, the youngest is now nine years old. She has three sons in the army and four more ready to go when needed. Her children are all intelligent, healthy and strong—four are yet at home. She is also rearing five orphan grandchildren.

Sister Wayman is enjoying good health, doing all her house work, and is always cheerful and feels that the Lord has greatly blessed her.

She has been a worker in the Relief Society since she was fifteen years old, and at present is counselor to Ellen Larsen in the Molen Relief Society.

JANE SMITTS WELLS.

MOTHER OF SIXTEEN CHILDREN.

Jane Smitts Wells was born at Sheldon, Warwickshire, England, October 1, 1860. She married Charles Wells, October 15, 1878, at Overwhitare, England, and embraced the gospel, March 2, 1893. Emigrated to Utah with their family of children in 1908, and settled in Provo, where they still reside. Sister Wells is the mother of sixteen children—seven girls and nine boys. One son is now in the service of our country, over in France.

Sister Wells has ever been faithful and true to the gospel, and has taught its principles to her family. Her whole life has been one of service for others, such as no one else knows except those who have reared so large a family.

SARAH A. MURDOCK LINDSAY

MOTHER OF SIXTEEN CHILDREN.

Sarah A. Murdock Lindsay was born March 2, 1853, in Davis county, Utah.

While a very young child she went with her parents to Carson, Nevada, where an attempt was being made to build up

a "Mormon" colony. Conditions being unfavorable, they moved back to West Jordan, then to American Fork.

In 1862 the family moved to Heber, Wasatch county, Utah. Here she helped them with their various duties which were mainly in making cheese and butter; taking care of the sheep; washing, picking and carding wool; spinning the wool and weaving it into cloth for dresses, suits, and blankets.

She often joined with the other sisters in the old time "spining bees." Each girl or woman would take her spinning wheel at sunrise and would go to spend the day helping some neighbor woman spin her rolls.

The next day all would go to another home, each woman taking her turn at being hostess. Thus the work seemed less tiresome, and good will and sociability prevailed.

She has always loved the society of her friends, and as a girl often joined with them in the dances given in the boweries with no floors, or in the school houses which had rough, board floors. All dressed in home spun, and if they wore any shoes they were made by the shoemaker out of hides tanned at the "Old Tannery."

It is interesting to note that she wore such a pair of shoes three years, and, being unable to wear them out, gave them to her brother.

December 15, 1868, she married Robert Lindsay who had come from Scotland for the sake of the gospel a few years previous. Shortly after marriage the young couple moved to a farm three miles east of Heber where they built a comfortable home and made a good living as both had learned habits of industry early in life.

Besides the work of caring for their large family she and her husband always had time to minister to the wants of the poor, the sick and the discouraged. Many have looked to them for help and encouragement. Their home was one of hospitality and industry.

After her husband's sudden death, in 1911, she moved to Provo, so that she might more easily keep her children in the B. Y. University.

At this school one of her sons completed the Commercial course, one the High school course, one daughter completed the Normal course, two daughters have taken out degrees, and others of the children have attended the school.

For eight years Sister Lindsay took care of a little motherless grand daughter.

She now has eleven living children and thirty-five living grandchildren. Two of her grandsons enlisted and are now in the U. S. Army.

Sister Lindsay is still a worker in her home and in the Relief Society. She is taking her part in doing Red Cross knitting for our soldiers and is still able and willing to help those in distress and has a cheering word for the downhearted.

She says, "The Lord has always blessed me and helped me. When sickness and death came into my home, He was my comfort and my support. I feel to thank Him for my children, and for His wonderful support to me throughout my life."

LUCY ANN ALLRED.

MOTHER OF SIXTEEN CHILDREN.

Lucy Ann Allred, the daughter of Reuben Warren and Lucy Ann Allred, was born April 24, 1845, in Hancock county, Illinois. She married Sidney R. Allred, May 13, 1860, at Ephraim, Sanpete county, Utah. She died in Spring City, September 17, 1906.

She was the treasurer of the Relief Society for ten years, at Chester, Utah. She was the mother of sixteen children, of whom seven survive her. They are: Calvert L. Allred, of Stanford, Arizona; Minnie D. Barney, of Spring City, Utah; May E. Peterson, Salt Lake City; Ida E. Ling, of Lemhi, Idaho; Mariett Kelsey, Spring City, Utah; Bertie G. Boreman, Gilmore, Idaho; William B. Allred, of Spring City, Utah.

MRS. REBECCA RICHARDSON.

Sister Rebecca Richardson was born January 19, 1873. Her last child was born January 25, 1918. Three boys and eight girls are still alive; two of the girls have been married in the Salt Lake Temple.

Poverty of the most stinging and humiliating nature that can be suffered by a Latter-day Saint has been bravely and smilingly borne by this good woman, and she has never lost her faith in the work, for she would give up all for the gospel's sake.

Once taking one of her babies, she went into a store of a town where she was comparatively unknown and the lady clerk who was waiting on her said: "That is a fine child you have there. Is that your first?" "This is my tenth," replied the mother, whereupon the clerk threw up both hands, a dazed look coming over her face.

Sister Richardson is a thorough Latter-day Saint and is one of the most modest and retiring of women. She knows nothing of the writing of this sketch and it will be a surprise when she reads it in the *Magazine*.

MRS. JANE HUTCHINGS.

MOTHER OF EIGHTEEN CHILDREN.

Mrs. Jane Hutchings was born at Spanish Fork, Utah, April 3, 1859; married in 1875 to Carlos L. Hutchings. She is the mother of eighteen children—ten healthy and good sons and eight faithful daughters. This is the simple annal of a great woman.

MARY E. OWENS BRADSHAW.

MOTHER OF SEVENTEEN CHILDREN.

Mary E. Owens Bradshaw was born in 1864, in Fillmore, Utah. She went to Dixie with her father's family when she was about nine years old, that her father might work on the St. George temple. Many of the older people of St. George will remember Horace B. Owens, her father. The family moved later to Virgin city, where they lived for several years.

October 12, 1881, in the St. George temple she was married to Edward E. Bradshaw, by Brother David Cannon. They lived in Arizona and Mexico for a time until they were driven out of Mexico, when they came to Hurricane to live. Sister Bradshaw is the mother of seventeen children—ten boys and seven girls, one pair of twins. One of the twins died at birth, and four other children have died since. She has twenty-five grandchildren, but some of them are dead.

Sister Bradshaw has always worked in the Primary and Relief Society, has been president of both organizations; also has been a teacher in Relief Society, Primary and Sunday School, at different times and places.

She has always worked hard for the benefit of her children, and others when it was possible, but she is humble in spirit and hopes to live yet to do much good in the world.

EMMA CAROLINE LUKE CLEGG.

MOTHER OF SEVENTEEN CHILDREN.

Emma Caroline Luke Clegg, daughter of Henry and Harriet Luke, was born at Heber City, Utah, August 29, 1861. Her parents were among the early settlers of Provo Valley. The death of the father, which occurred while the children were all small, compelled them to work for a living in the fields and in the home. They were given the best education offered by the schools at that time.

At the age of twenty-one years, she was married to Fred L. Clegg, of Heber city. To them were born seventeen children, eleven of whom are still living.

Mrs. Clegg and husband, through perseverance and overcoming difficulties, have built for their family a comfortable home and given them a good education. Considering the rearing of such a large family, Mrs. Clegg, now fifty-six years old, is a comparatively young woman. Her life has been spent in doing good to others, and she is now always ready to give her assistance to those in need. The accompanying picture was taken when her last baby was five months old, and it is now nine years of age.

MARGARET ELIZABETH JOHN REESE.

MOTHER OF NINETEEN CHILDREN.

Mrs. Margaret Elizabeth John Reese was born in Wellsville, Cache county, Utah, February 4, 1857. She was the daughter of Charles John and Elizabeth Williams John, who were among the early settlers of Wellsville.

When Sister Reese was about two years old her parents moved to West Portage, Box Elder county, Utah, in the Malad Valley, where she lived until married to Brother Noah Reese. She was married at the age of sixteen. She later received her endowments in the Logan temple, in 1886. She had donated to the building, and played on the walls, when the men were working on the temple.

Sister Reese often speaks of the great grasshopper famine, and tells her children and grandchildren of the gleaning of the wheat after the grasshoppers had eaten most of the grain. They love to hear her tell of these things.

She remembers when the Pocatello Indians ranged in the hills round about the village. When they used to come down out of the canyons, when about a mile away from the houses they would give their war-whoops, then all the people would run and gather at her father's home, as that was nearer to the center of the town, for refuge. Although the Indians seemed very savage they never killed any one in the settlement. Sister Reese used to hold the Indian babies and would often run away from her parents as they had told her never to go near the Indian camps, but one time she was badly frightened as the chief wanted her to eat ground crickets with them. When she refused they were going to take her, but some way she stole away and ran home.

After she was married, she moved with her husband to Samaria, on a farm, where she worked and helped to clear the

land. She stayed there until 1890, then she and three children moved to a farm at Lava, Idaho, now known as Blaser, but it is still called the Lava ward. They were the ninth family in this place, and these were scattered over a tract of land about twelve miles. At this time there was no ward organization there, and in the year 1890 they were organized as a branch of the Garden Creek ward. They were then organized as a ward in 1891, at which time Brother Noah Reese was called into the bishopric, and he went from house to house and held meetings. Since then, at one time, Sister Reece was president of the Y. L. M. I. A., treasurer in the Relief Society, teacher in the Sunday School and Primary, in that ward. She has been a Sunday School teacher ever since their district was organized as a branch. Since then they have been organized into two wards and one branch, and Sister Reese belongs to Lava ward. She is a teacher in Sunday School and Primary. She is also president of the Y. L. M. I. A. and first counselor in the Relief Society.

She has been a faithful and diligent worker in every organization in the ward. She loves the Church work. She is always ready at any time to help the sick and needy. She is the mother of nineteen children; twelve of them are living now. She has seven children married, and has had twenty-six grandchildren, eighteen of whom are living. She is enjoying fairly good health and takes great pleasure in helping others. She has had many trials and bitter experiences, but has never once lost faith in the principles of the gospel, since she was seventeen years of age, when she prayed for a testimony, and her prayer was answered.

An opportune time for making winter mince meat while green tomatoes are so cheap.

GREEN TOMATO MINCE MEAT.

Recipe by Mrs. Lyia J. Barrow, Gridley Relief Society.

Chop 8 quarts of green tomatoes. Measure after they are chopped and trimmed. Draw off juice and add as much water as their was juice. Then add:

6 pounds of sugar
2 pounds of chopped raisins
1 pound of currants
½ pound of citron peel

Cook slowly until tender, then add two tablespoons cinnamon, cloves, allspice and salt, also one cup of good vinegar. Boil until thick.

Stir often to keep from burning, then add 6 large sour apples, chopped. Add beef suet to suit taste.

When apples are done, put in jars and seal. This mince will keep a long time.

The Influence of Music.

By Lucy May Green.

In answer to the question, "What makes a home?" Sidney Lanier, the poet, after mentioning the first essential, parents and children, a house and a few friends, said, "An open fire and good music," but in as much as we can do without a fire for half the year, I say music is the one essential. Late explorers say they have found some nations that have no God, but I have heard of none that have no music. Music means harmony, harmony means love, and love means God."

Music is a universal language, it carries some message to every human soul. It calls the saint to worship his God, the patriot to his country's service, the child to his mother's knee in the loving communion of the home circle, the lover to his beloved. It elevates, cheers and inspires them all. It is true that there is a type of music that suggests evil, that arouses sensual thoughts, and tends towards immorality. I refer particularly to the "rag," "jazz," and cheap sentimental trash so popular at present. Happily for us, we have enough of the higher ideals along musical lines constantly before us, in our various church and social gatherings to counteract the cruder forms of music.

As Relief Society workers, let us exclude from our meetings, and banish from our homes, the sensational cheap music, exercise great care in the selection and buying of music whether it be "records," player rolls, songs or dance. Let us use good judgment in choosing music for our programs, and parties, and keep up to the inspired standard: "If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving," said the Lord in a revelation given to Brigham Young (Doc. and Cov. 136:28).

One writer says, "Music breathes like a miracle of inspiration through the soul to elevate, to refine and spiritualize. Everything within becomes active; the perceptions acute, the affections warm, the moral sensibilities quick and sensitive. Let everybody become musicians and surely they would become 'living souls.'"

"When we pause by the wayside, all weary and faint, and would sit down discouraged and full of complaint, oh, sing! and the wearisome care will have fled as we sing of the rest that is waiting ahead."—P. P. Bliss. When we think of how the world needs comfort and cheer while almost all nations are at war, and nearly every home is longing for loved ones who are absent in their country's service, of Freedom, we can think of no power better calculated to bring this comfort and solace than the voice of song and melody. Our government has recognized this power, and in every camp and cantonment there are leaders of singing.

Our boys are encouraged to sing, often, for a singing army is a happy, contented army. A singing army is a victorious one. The morale of our armies is kept up to a high standard by good, clean, healthful amusements, and by music of the right kind. We hear a good deal about community singing nowadays; our soldiers and sailors sing, our boys "over there" are singing, our government tells us to sing. Shall the mothers of America alone be silent?

Silent no longer! they shall sing for joy,
And all their wondrous powers employ.
Oh! with what rapture must the chorus swell,
When tongues that have been dumb God's praises tell.
Oh! for a song for every night of sorrow,
When "weeping doth endure" a weary while;
For sighing seems to but delay the morrow,
And "joy" that cometh in the morning's smile.

Music makes lighter the burden of life, sweetens the cup of bitterness, fills the heart with courage.

Many of the great artists and singers of world-wide fame are giving up all of their time and using their precious talents to cheer and comfort the hearts of our fighting men, while we the women of Zion stay at home and mourn because of the absence of our boys. Wake up, Relief Society singers, buckle on your armor, and go forth and sing:

"Go gladden the lonely, the dreary,
Go comfort the weeping and weary,
Go scatter kind deeds on your way,
Oh make the world brighter today."

The keynote of the gospel of Jesus Christ is gladness and joy, "Glad tidings of great joy" should start songs wherever it goes. The sad heart is the one that tires quickest—let us therefore keep a song in our hearts and on our lips, and, "although your heart is breaking, make it sing a cheery song." Many people we know journey through life as a band of music goes down a street flinging out pleasure on every hand, while others remind us of fire bells with their harsh clanging, or of mournful dirges. Let us choose the better way, and carry with us an atmosphere of love, helpfulness, and good cheer that we may become a living gospel, with a song of joy in our hearts that shall "cheer and bless and brighten every passing day."

* * * * * * *

Relief Society choirs, what are you doing? Are you living up to your mission to bring sunshine and cheer into the hearts of the sad and sorrowful, or in your zeal to knit, sew, make surgical dressings, tend war gardens, preserve, conserve, etc., are you forgetting how to sing? In some stakes and wards it is almost

impossible to get our singers together, owing to their zeal along other lines of war service. Awake to your opportunities. Remember that we are now to have a Song Book of our own. Visit the homes of the "War Mothers" and sing for them, cheer up the aged, and bedridden and home-bound, join in the community singing. Call the sisters together and have an afternoon of singing occasionally. Sing the old home songs, the patriotic music and the songs of Zion, for

"There's comfort in their cheering words,
That warms the strangest heart,
No other songs we hear today
Can such delight impart."

TO THE BOYS "OVER THERE."

When called from home and all you love,
Through sorrow's thorny path you rove,
'Twill help to lift your soul above
To sing a song of Zion.

When journeying o'er the mighty deep,
Or marching over mountains steep,
Don't get discouraged, sigh or weep,
Just sing a song of Zion.

When faith is weak and doubts assail,
When friends forsake, and foes prevail,
E'en though you walk through death's dark vale,
Sing a song of Zion.

Zion's songs are full of cheer,
Zion's songs of home so dear,
How my soul delights to hear
And sing the songs of Zion.

SUGGESTIONS FOR COMMUNITY SONGS

Home Group—"Home, Sweet Home," "Love at Home," "Old Kentucky Home," "Swanee River," "Little Gray Home in the West," "Keep the Home Fires Burning."

Patriotic—"Star Spangled Banner," "America," "Marseillaise," "Battle Hymn of the Republic," "Battle Cry of Freedom," "Sons of America," "The Flag without a Stain," "Hail Columbia," "The Red, White and Blue," "Flag of the Free."

Songs of the People—"Annie Laurie," "Sweet Alice Ben Bolt," "Juanita," "Comin' thro' the Rye," "Love's Old Sweet Song," "Last Rose of Summer," "Sweet Afton," "Santa Lucia," "Rocked in the Cradle of the Deep."

Songs of Zion—"O ye Mountains High," "Utah, We Love Thee," "Utah, the Star of the West," "Our Mountain Home so Dear," "Come, Come, Ye Saints," "Our God We Raise to Thee."

War Time Entertainments.

By Morag.

To the Readers of the Entertainment Department:

Dear Sisters—I have received a number of letters of appreciation, and I desire to take this opportunity to thank you one and all. I enjoy my work in this department, and will take great pleasure in helping you plan your programs for your home evenings, parties, etc. I shall be glad to receive reports of any new or novel parties or entertainments and will pass them along. Questions of general interest relating to parties will be answered through this department, but remember that the *Magazine* leaves the editor's hands about two months before it reaches you so you must be patient. If you write for special help, please enclose two three-cent stamps and address your letters "Entertainment Dept., 29 Bishop's Building, Salt Lake City, Utah."

Many people think that all home entertaining should cease at this time. The war has certainly put a damper on our mad rush for pleasure, but even war should not stop our home enjoyment and fun. We need to lay our cares aside occasionally, and play awhile, sing awhile, and smile. Our parties should be kept free from extravagance of any kind, yet planned to give pleasure to those at home, who must keep up their courage and strength in order to accomplish their best efforts in the varying forms of our country's service.

The last night of October, Hallowe'en, is a holiday especially dear to the hearts of youth. Hallowe'en is different to all other festivals; it is gay, mysterious, grotesque, unconventional, a time dedicated to young life, liberty and the pursuit and capture of happiness.

Originally, Hallowe'en was a pagan, religious festival. On the 31st of October the ancient Druid priests who worshiped the Sun God by keeping eternal fires burning upon their great stone altars, put on their white robes and gathered in their sacred groves, the people standing near. At a given signal, the altar fires were extinguished, symbolic of the completed year of the crops. As Christianity overcame the pagan faith, the festival lost its significance, and folks came to believe October 31st was a time especially propitious for the interference of fairies, ghosts and spirits in human affairs.

Jack o'Lantern Party.

Decorate with cornstalks ,Jack o'Lanterns, yellow and black crepe paper, yellow flowers.

The invitation:

Hallowe'en is Goblin night,
Bring your Jack o'Lantern bright;
As ghost or spook you should be seen,
To be in style at Hallowe'en.

A Jack o'Lantern parade through the house is the first "stunt," and a small prize is given to the one whose "Jack" displays the most comical grin.

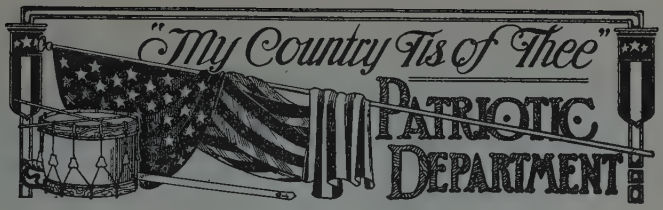
Each guest is then required to write a good recipe for pumpkin pie. The best cook in the party then judges the recipes and the prize, a large pumpkin pie, is awarded the winner, and small individual pies are given the other contestants.

The usual games should be played; the apple paring contest, ducking for apples, naming nuts to be roasted in the open fire, etc. A "witch" may preside in one corner, and serve Hallowe'en punch (orangade) and tell nonsense stories.

Serve:

Brown Bread Sandwiches (Chopped peanuts)
Cottage Cheese Salad
Pumpkin Pie
Nuts Apples Popcorn Raisins

While we are on close sugar rations, omit cakes entirely from your party menus, or use those made and sweetened with molasses, syrup, and raisins. Serve dainty jam tarts, fruit pie, figs, dates, raisins, or grapes. Use plenty of fresh fruits, apples, pears, melons, and nuts of various kinds. Cold water, sweet cider, fruit ices, made from bottled fruit juices, combined with crushed fresh fruit will fill the place of the more elaborate punch, ice cream, etc.



By Clarissa Smith Williams.

TO THE GIRLS OF THE STATE OF UTAH.

"Uncle Sam" is preparing to call all men between the ages of eighteen and forty-five into active service for their country, but as yet he has placed only a "volunteer draft" upon the women and girls. His advice to "serve your country by entering college" applies equally to the girls of every age whether they be eighth-grade or high-school graduates or college students. If you are an undergraduate it is your duty to make every effort to re-enter school, if you are a graduate, prepare to go on with your work.

Your Country Needs Trained Women.

Never before has there been such need for trained intelligence as there is in our country today. President Wilson says: "So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war, there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people."

Prepare for Service.

The President of our nation, the Secretary of the Interior, the Commissioner of Education, and all our great leaders, both national and state, are united in the request they make of our boys and girls of the nation "to attend school this winter." This is a time when one cannot serve in ignorance. Our country is taking our men over seas; and, following the example of France and England, the women will be called more and more to do the work of men. A woman with a trained mind can learn to "shift her job" in much less time and with much greater ease than can ignorant ones. So, the greatest service the girl of today can render her country is to prepare for service tomorrow.

Don't Forget the Woman's Job.

"Food will win the war" has been placed before us so often of late that it has become a hackneyed sentence. Mr. Herbert

Hoover and many other great leaders of today have placed the winning of this war in the hands of the women. This is a war of resources, we are told, and the nation which can best preserve and conserve its resources, both temporal and spiritual, is the one sure to win eventually.

Girls, Are You Ready for This Trust?

Have you prepared yourselves (or will you do so now) to accept this great responsibility? Your mission has always been to "Soothe and to heal the sick world that leans on you."

But can you today direct the spending of the nation's resources in such manner that our own people may be taken care of as well as to save enough to send overseas to our boys and all our allies who are fighting our battles so valiantly? If you can't do it now, you can learn, so that you may *"carry on"* vigorously the work your mothers are struggling with today. So, go to school and train your mind and your hands and your heart for the great task that awaits the women of the future—the greatest the world has ever known.

President Wilson's Message to You.

Listen to what our President says: "I would, therefore, urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and * * * * * that the nation may be strengthened as it can only be through the right education of *all its people.*"

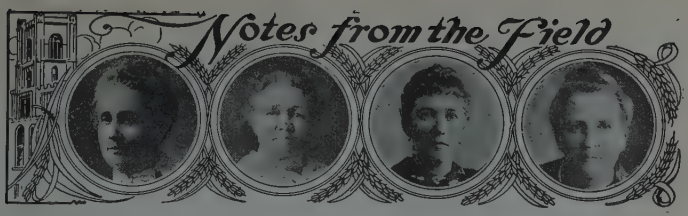
Our Own State Gives the Same Advice.

The Governor and all the leading state officials are united in urging the young people of the state to attend school. It is especially desirous that the mothers of the state are converted to this necessity and to that end the Woman's Committee of the State Council of Defense is lending all its aid in making this plea. If the mothers are united in standing for a cause it is as good as accomplished. The girls are asked to remember that "where there is a will there is a way," and if you are determined to improve your mind and your chances for usefulness, father and mother will help find the way.

Also write to the school you desire to attend, and the schools, too, will "help find the way."

For suggestions or further help, write to

THE WOMAN'S COMMITTEE OF EDUCATION,
National Council of Defense.



By Amy Brown Lyman, General Secretary.

Deseret Stake.

The Deseret stake held a bazaar last month at Hinckley. One ward donated a Hoover luncheon. The members of the other wards donated household articles, the cost to be just the price of the material. The proceeds from the articles sold was for war relief and the proceeds from the luncheon for the stake fund. Seventy-five dollars was realized for war relief, and $71 for stake fund.

Granite Stake.

The Wandamere ward Relief Society recently gave an entertainment for the benefit of the new ward meetinghouse, when they succeeded in raising $100. Two sessions were held, afternoon and evening. Excellent programs were given and the floral decorations were very artistic.

Taylor Stake.

Mrs. Georgena O'Brien, President of the Taylor stake, reports that every ward in the stake has been visited this year by stake officers, also that ward conferences with teachers' conventions have been held in each ward. The teachers' conventions have been especially helpful and instructive to the teachers.

Yellowstone Stake.

A stake dinner is held once a year in Yellowstone when all Relief Society officers and members meet and mingle socially.

The Chester ward of the Yellowstone stake has furnished and made up 27 layettes for the Red Cross. The price of each layette is estimated at $10. As there are 28 members in this ward, this would mean that 27 out of 28 members furnished a layette. The other wards in Yellowstone stake are equally active in Red Cross work.

Bingham Stake.

In the Idaho Falls paper, under the heading, "What Women Are Doing," is a splendid account of the recent stake conference held in Idaho Falls. The morning session was attended by over 100 women, coming from districts throughout the county. Ten

out of eleven societies were there with interesting reports. A luncheon served at noon in the basement of the L. D. S. Church promoted sociability and gave the women opportunity for becoming better acquainted. At the afternoon session over 125 women were present when Miss Sarah Eddington, of the General Board, instructed the women on their duties as Relief Society members. At this session, Miss Bullock of the state agricultural department gave a demonstration on food values.

Wasatch Stake.

During the first week in August the Wasatch stake Relief Society held seven demonstrations on the making of war breads and the care and use of milk. These demonstrations were conducted by representatives from the Agricultural College, and it is believed that much good will result to the people of the stake.

Beaver Stake—In Memoriam.

In the passing of Mrs. Mary A. White Farnsworth, Beaver west ward Relief Society has lost a faithful officer and a devoted member. Mrs. Farnsworth was not only a talented and willing community worker, but was a devoted mother and home maker. She not only reared six children of her own, but assisted her father and later her husband in bringing up their motherless children.

Raft River Stake.

In spite of the fact that the stake Relief Societies were given the privilege of discontinuing some of their meetings during the months of July and August, the Raft River ward presidents, when this matter was considered, voted unanimously to go on holding their weekly meetings as usual. They were sure the women in their wards would very much prefer to continue their weekly gatherings during these months.

Rigby Stake.

On Tuesday, August 27, the Rigby stake Relief Society held a very interesting and successful teachers' convention at Rigby, Idaho. There were present at the morning session 158, fifty-five of this number being Relief Society teachers. At the afternoon session the number was greatly increased. After the opening remarks by the stake president, Mrs. Elizabeth J. Hart, the convention was conducted by Mrs. Annie Jones, counselor to Mrs. Hart. The following interesting topics were given: History of Relief Society Teachers' Work, Teachers' Work, Duties of Teachers, Method of Collecting Annual Fund, One Hundred Per Cent Teaching, Special Missionary Visits, Future of the Teachers Work, How to be Successful in Gathering Grain, General Relief Society Work, remarks by a member of the General Board.

Jordan Stake.

The Jordan stake Relief Society has just sent a 20-yard roll of beautiful home-made carpet for the Relief Society Home. This splendid gift is greatly appreciated by the General Board.

California Mission.

The Santa Monica Relief Society was organized at the Masonic Temple, at Ocean Park, on July 2, 1918, with President and Mrs. Joseph E. Robinson in attendance. This Society comprises the four bay towns of Venice, Ocean Park, Santa Monica, and Sawtelle. At this initial meeting twenty-seven members were enrolled. It was decided to have announcement cards printed and placed in the apartments and hotels, giving the time and place of Relief Society meetings. Relief Society women visiting in these towns will greatly appreciate this information. The president of this enterprising little branch is Mrs. Phoebe Brown Snyder.

REPORT OF THE MURDOCK RELIEF SOCIETY FOR THE SEASON 1916 AND 1917.

Mrs. Sadie Shepherd Maeser

Quilting and showers and carpet-rag bees,
Ice-cream and sandwiches, pickles and cheese;
Going to parties, in plain sight of men,
In short dresses and ringlets like kiddies of ten;
Making quaint baby-wear, dainty boottees,
Bonnets and dresses, and such things as these;
Studying lessons with deep meaning fraught,
Genealogy, literature, health and what not;
Trying to give when occasions demand,
Timely advice and a kind helping hand.
Simple deeds these, done without ostentation;
But from such seeds springs the joy of creation.

A kind act, like an arrow shot into the blue,
May fly high and swift till it fades from our view;
But some time and somewhere a heart hard as stone,
May be pierced by its bright point, and wide open thrown,
To receive of the sunshine and dew of God's love,
That shall fit one more soul for the mansions above.
Then do not repine though you get not the measure
Your hearts would desire of praise and of pleasure;
But be glad that you live where Truth's flag is unfurled,
Knowing "God's in His heaven, all's right with the world."

By Janette A. Hyde.

Are we anxious to serve our country? Are we willing to fight the food fight as our boys are fighting the physical and mental fight with the enemies? If we are, then let us consider the sugar question from a sane, economical and saving viewpoint, rather than to feel we are greatly imposed upon or asked to make a great sacrifice. In the first place, have we not in the past been rather extravagant and too heavy users of sugar? According to statistics the American people, last year, spent enough money for candy alone to feed all Belgium for two years.

Perhaps if we used less sugar, which is really an energy producer, we would not have so much surplus energy going to waste. It requires a great deal of forethought and planning to create means by which this surplus energy may be used. We are seeking amusements, and every form of pleasure to make an outlet for the accumulation of this excess energy which has been produced by the over-indulgence in too much sugar foods.

It would be wise for us to get our body fuel from potatoes, and other starchy foods, rather than from sugar. True it is, that sugar excels in energy only because it produces energy more quickly, but the starchy foods excel sugar since they supply more than merely the sugar need. Let us try during such times of stress and strain as we are undergoing at the present to cultivate a taste for the natural sweetness of fruits and other foods to which we have been in the habit of adding great quantities of sugar.

Let us eat less confections and sweet cakes, less candy.

There are many wonderful sweet-meats and dainties made without sugar which we should plan to take the place of the more extravagant and less healthful foods.

The wonderful healthy condition in which our pioneer people found themselves was due largely to the absence of rich and heavy foods. The very things which the Government is asking us to do today are the exact things which we have been taught from the very beginning of our entrance into the valley, that of using great wisdom in the consuming and conservation of foods. We have before us their sturdy example of sacrifice and willing-

ness to do without, and the results thus obtained from careful and judicious living.

During the next three months we will have the large fruits to care for, such as peaches, pears, quinces, apples, etc. It is our duty to supply our family with the necessary fruits for the winter and feel that we are preserving fruit and not the sugar for future use. The custom of canning fruit in sugar is based on the improvement of flavor and texture which sugar gives to the fruit. Sugar is not necessary for its preservation. Success depends upon thorough sterilization, that is, in killing the organisms which cause food to spoil. Then sealing most carefully and perfectly to prevent the entrance of other bacteria into the fruit after it has been thoroughly prepared.

Cook the fruit in the same manner as if you were going to use sugar. Can while hot, and seal in the usual way. Juices may be extracted as if for jelly, sealed while hot and kept until ready to make into jelly during the winter months. It is even more practical to can the juices than to waste the fuel at the present time, as during the winter months those who use the coal stoves have fires practically all day and the same heat which is used to make the family comfortable can be used in converting the juices into jelly, thus saving heat and a great deal of energy which jelly-making requires during the hot summer months. Then, too, the freshly made jelly is more delicious in flavor than that which has stood for some length of time. Then, there is the drying of fruits which is always safe and sure, and no one has had more experience along this line than our pioneer mothers from whom we can learn so much.

The Government has recommended that we use substitutes, such as syrup, molasses and honey, but we feel that in most localities this would not be practical, as the substitutes are as scarce as sugar, and quite as expensive. We are attaching, however, some recipes which may be used by those who have and care to use the substitutes, mentioned above.

We should not depend entirely upon the fresh and canned fruits for our supply but make the dried fruits a specialty this year, because of the sugar conditions.

May we ask our sisters to adhere strictly to the sugar regulations without complaint or murmur, but feel that we are doing our loyal duty to assist in winning this great war of justice to mankind.

We are attaching hereto a sugar table which we hope will be religiously taught to the family that they, too, may take part and be interested in the sugar saving campaign.

Guide in Using Sugar.

Monthly Ration, 2 pounds; 30-31 days, 2 pounds.

Approximate Daily Ration.

1 day, 1 ounce, or 1 day, 2½ level tablespoons, or 1 day, 1 spoon for beverages, 3 level teaspoons in cooked food, or 1 day, 6 half lumps (1x9/16x3/8 inches), 1 lump—3 times a day in beverages 1 lump equivalent to the sweet in food at each meal.

Using Average Household Teaspoon.
Teaspoons per pound.

96 level teaspoons (average household teaspoon).....1 pound
48 rounded teaspoons (average household teaspoon).....1 pound
32 to 40 heaping teaspoons (average household teaspoon) 1 pound.

Honey, maple syrup, molasses, white cane, or corn syrup, may be used in the following receipts with practically the same proportion as given for sorghum.

Sorghum in Canning and Preserving.

If sorghum or other home made syrup or molasses is used as a sugar substitute, better results are obtained if the sorghum is first boiled with soda, using 1 teaspoon of soda to each gallon of syrup. Let the mixture boil up at once, cool it slightly and skim. It is then ready to use. Boiling and skimming the sorghum even without the addition of soda before using improves the flavor.

Canned Peaches.

A good way to pack a jar is to cover bottom of jar with peaches then pour in a little syrup, then more peaches and more syrup till the jar is full, packing jar tight. In this way the syrup fills the openings between the peaches as the packing progresses and fewer air bubbles form. Six very large peaches will fill a pint jar.

If the peaches are hard they may be cooked in the syrup till tender, packed in the hot sterilized jars, the boiling syrup poured over and processed 10 min. for pts., 15 min. for qts., or the syrup may be boiled for 3 min. After peaches are removed to hot jar, the boiling syrup is poured in and jars sealed.

Peach Marmalade.

Very ripe, soft peaches are best, but any peaches will do. A good marmalade may be made using unpared peaches. In this case scrub well, cut the fruit, either pared or unpared, into small pieces of uniform size, place in a stew kettle with very little water, using just enough to keep the fruit from burning. Begin cooking over a slow fire with the lid on kettle. Stir frequently. As soon as the fruit is boiling, remove the lid, increase heat and cook rapidly, stirring constantly. Peaches burn more readily than other fruit. As soon as the fruit is soft and tender mash with a spoon, or if a smoother marmalade is desired put through a coarse colander. Measure, and for each cup of cooked fruit allow one quart cup of the boiled syrup. Mix fruit and syrup well. Cook till clear, stirring constantly, as a mixture containing syrup burns more quickly than one containing sugar. As soon as the mixture is clear it may be put into hot, sterilized jars and sealed, or it may be cooked till thick and jelly-like. In which case it may be kept in glasses just as jelly is kept. This marmalade may be flavored to taste with lemon juice, cinnamon, ginger, cloves or any one or any combination of them.

Apple Marmalade.

Very good apple marmalade and apple butter can be made with syrups. Cook the apples till tender, using very little water. In preparing the apples cut into small pieces of uniform size so as to expedite the cooking, and do not mix varieties till after they are cooked. By following this plan the fruit will cook in uniform time with no danger of some burning before the other is cooked. Cinnamon is the best spice to use with apples. To each cup of cooked fruit use ½ cup boiled syrup. Proceed as with peach marmalade. If the combination of fruit and syrup is highly flavored with a combination of spices the mixture need not be cooked till as thick as for marmalade, and will make a fruit butter much better liked by some than the stiffer marmalade.

Pears or quinces may be used for marmalade or butter as are apples; but pears, lacking a decided flavor of their own, are improved by the addition of lemon juice or some other flavor.

Mixed fruit marmalade.

A mixture of peach, apple and pineapple in the proportion of 1 cup of cooked peach, 1 cup of cooked apple and ½ cup raw grated pineapple makes a delicious marmalade—using ½ cup of syrup to each cup of the fruit mixture.

Apple and quince is also a good combination. 1 cup of cooked quince and 1 cup of cooked apple, using ½ cup of syrup to each cup of the fruit mixture, and proceeding as with peach marmalade.

Grapes make a delicious sauce for serving with meats. Use either fully ripe or partly ripe grapes. Separate the skins and pulp after washing and stemming. Cook separately. Put the pulp through the ricer or colander to remove seeds. Mix the skins and pulp and for each cup of mixture of ripe grapes allow ½ cup of syrup. Proceed as for other fruit marmalads. For partly ripe grapes use ¾ cup of syrup to each cup of fruit. Use no water in the cooking of the grapes.

Pear and pineapple is also a good mixture. Using 1 cup of cooked pear and ½ cup of raw grated pineapple with ½ cup of syrup to each cup of the fruit mixture.

In making marmalads and fruit butter with syrups be very careful to use little or no water in the cooking of the fruit and cook the fruit till soft and tender before combining with the syrup. Such fruits as grapes and plums need no water but can be cooked in their own juices.

If a clear, unflavored corn syrup is used it is not necessary to boil with soda before using; but sorghum and all "home made" syrups are improved by this boiling with soda and skimming before using in the fruit combinations.

Sorghum may be used in recipes for pickled pears, pickled peaches, and sweet cucumbers or watermelon pickles where brown or white sugar has previously been used.

Sweet Pickled Beets.

½ gal. baby beets
3 C. vinegar
3 C. Sorghum.
3 tbsp. mixed pickle spices.
½ tbsp. salt.

Wash beets, leaving roots and about 3 in. stems on to prevent bleeding, cook until tender. While beets are being skinned, put vinegar sorghum, salt and spices on the fire and allow to boil 3 min. Pack beets in ½ gal. jars and pour boiling sorghum over them at once, filling jars. Fasten covers on tightly, invert to test for leakage, and store in dark place.

Current Topics.

By James H. Anderson.

THE FOURTH government liberty loan is set for September 28, and at least two more loans will come in 1919.

PERU is having war at home, in the form of an insurrection which broke out in August.

HAILSTORMS in August destroyed a considerable acreage of crops in Montana.

THE FRUIT CROP in Utah is reported much smaller in 1918 than in the previous year.

PROHIBITION in the United States has been deferred for the present but is promised on July 1, 1919.

SUGAR in the United States went up in price and down in quantity after September 1.

AMERICANS in large force were landed in Siberia in August, in connection with British and Japanese troops.

SWITZERLAND was having serious trouble in August, between labor organizations and government officials there.

AUTOMOBILES for pleasure riding are to be barred to a great extent in the United States after Jan. 1, 1919.

BLOOD continues to flow freely in Russia, from executions by the soldiers and workmen's government there, called Bolsheviki.

"THREAD CARDS," owing to the scarcity of flax and linen, are likely to become a rule in the United States in the near future.

RUSSIA has declared war on the United States, at least that considerable portion thereof which is controlled by the Bolsheviki government.

JAPAN had food riots in August, in which more than a quarter of a million of the population engaged, and over 500 persons were killed.

Two American congressmen in France, in August, were refused permission to visit the British front for the reason that "they talked too much."

Moral Cleanliness in the American army in France is the subject of a general order issued in August, by Gen. Pershing. The necessity for such an order arouses thoughtful comment.

Draft age in the United States was extended for army purposes in August, to all men over 18 years and under 46 years of age on September 14, 1918.

Sermons on the wickedness of war have been superseded in the churches throughout the United States by sermons on the unrighteousness of peace under prevailing conditions.

German submarines in American waters in August did material damages to shipping along the Atlantic coast, but no American transports were caught.

Government operation of railways showed a loss of $290,000,000 the first six months of 1918, as compared with private operation for a like period previously.

Great Britain and France now have plenty of food to carry them over to the next harvest, according to the report of the U. S. food administrator, made in August.

One hundred I. W. W. leaders were convicted in the United States court in Illinois, in August, for actions adverse to the government interests in the prsent war. Our own Utah lawyer, Frank Nebeker, conducted the historic trial.

Francisco Villa, Mexican bandit, is again active. During August, his followers attacked two railway trains in Mexico, and killed more than 100 persons, men, women, and children.

Jacob H. Gallinger, United States Senator from New Hampshire, died in August. He was a consistent and persistent friend to the people of Utah when they needed friends.

Tanks in war seem to be comparatively more effective than airplanes, taking into consideration the war bulletins during the Entente allies' victories in France in August, although both are essential.

THE WHEAT CROP in Utah, at one time reported to be much larger than usual, was said by government officials, in August, to be but 95 per cent of the average.

INSURANCE COMPANIES in the United States are protesting against government acquirement of private industries as "a species of slavery to the state akin to the system in vogue in Germany."

MEXICANS and American troops engaged in battle at Nogales, Arizona, on August 27, in which three Americans were killed and five wounded; the Mexican loss in killed and wounded was estimated at nearly one hundred.

STREET CAR FARES in Salt Lake City were increased by action of the State public utilities commission, in August, to 6 cents, with a provision that 20 tickets could be purchased in advance for one dollar.

JERUSALEM AND BAGDAD both have been cleaned up and made comparatively sanitary, by the British military authorities, the improvement being such that the inhabitants of those cities are greatly averse to being returned to Turkish rule.

SUNDAY automobile riding in that part of the United States east of the Mississippi river was restricted materially by a government order issued in August, to conserve the use of gasoline, for war purposes.

THE AMERICAN ARMY carried to France the past few months truly "saved the day" to France and Great Britain in the present war, during August, and the armies of those nations joined in victorious attacks upon the Teutonic armies.

LIEUT. SCHWEIGER, the German officer who sank the *Lusitania*, was taken prisoner in the Mediterranean in August, by two French patrol boats which sank his submarine just after it had torpedoed a British transport.

INVESTIGATION into the airplane manufacture scandals in the United States, by a Senate report in August, showed an expenditture of a billion and a half dollars, with little return. Further investigation has been taken over by the department of justice.

A NEW REVENUE LAW, to be enacted in the United States in October or November, applies a necessary increase in taxes which will increase to the consumer the price of all the luxuries and most of the necessaries of life.

SENATOR THOMAS of Colorado announced in the Senate on August 26 that there were no rights to be allowed in this country in the present war "except those of fundamental origin such as trial by jury." Rather a slender thread on which to hang a national constitution.

THE AMERICAN FIELD ARMY in France was organized and unified in August. It is under command of Gen. J. J. Pershing, and is chiefly established in the Toul sector—that is, the portion of the battle line in France next to Switzerland.

THE GERMAN ARMY in France continued to suffer defeat from the Entente allies during August, being forced back to near the Hindenburg line, held last March, with a prospect of continued defeats before it during September.

BRIANT H. WELLS, son of the late President Daniel H. Wells, of Salt Lake City, has been promoted to brigadier general in the United States army. He is well known in regular army circles as a skilful and capable officer.

SPAIN has become bolder with Germany since the latter has experienced severe reverses in the war, and has notified the imperial government of Germany that she will seize a German vessel for every Spanish ship destroyed by a U-boat.

ECONOMIC WAR on Germany, when the present war ends, received much discussion in American newspapers during August; but economic adjustment in this and allied countries after this war is a more immediate and momentous question to the people of this country.

ZIONISTS, who obtained a favorable response from Great Britain and France to have Palestine designated as a national home for the Jews, in August petitioned members of the American Congress to have this nation assent to the designation.

A MONUMENT to Gen. A. W. Doniphan was unveiled in Richmond, Mo., on July 29. Gen. Doniphan is the officer who refused to obey the orders of his superior officer, Gen. Lucas, when the latter ordered him to execute the Prophet Joseph Smith and other "Mormon" leaders at Far West, in 1838.

EDITORIAL

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Motto—Charity Never Faileth

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LIFE AND THE SCHOOL.

Dedicated to the College Class of 1918, in Brigham Young University.

Ready to Grapple with Life.

Not long since I looked into the faces of a hundred collegiate graduates, robed with symbolic caps and gowns, and a-flutter with rolls of engraved parchment, setting forth the degrees and honors with which their alma mater had endowed them. Thought leaped across the long pathway of their school years, and pictured the graded forms, the yearly procession of advancement, the tabulated system and regulated order which marked the hours and subjects. Eagerly they had striven, the visible symbols of achievement always ready at the season's end, and now, their school course ended, with pomp and circumstance they triumphed over youth and time, ready at last to grapple with life itself. Ready, did I say? Human limitations provide periods and symbols for immature minds, but practical men and women learn soon infinitely from contact with the finite.

Life's Graduation.

Life has no graduation but death. Honors are unused tools; rewards are shrouded in the gall of disappointments; results are invisible to tear-blinded eyes, and real achievement never halts for stated periods of self-glorification, nor

hears aught but a neighbor's bitter criticism, or the inner deprecating voice urging to a rarer effort, a more perfect result. One finite experience ends in the whirling center of a more turgid maelstrom, and peace is too often found to be but the price of sordid selfishness. Youth longs for tabulated results, listens hungrily for the triumphal blast of recognized achievement. The parade of power, the satisfying symbols of superior merit, are long coveted by finite immaturity. Yet life plunges her youthful school graduates at once into ice-cold trenches, baptizes them lustily with gaseous fires, and only the rarely brave, the spiritually clear-visioned, recover balance, and carry on triumphantly till the death graduation.

The Lesson of Life.

Eternity in mortality—that is the lesson life spreads before the properly matriculated life-student. When the college doors close upon such graduates, the sheepskins will be hidden away, while sinewy brown or lily-white hands grasp musket, grenade, wheel, plow, pen, scalpel or ferrule; broom, needle, red-crossed cap and apron, cradle-bar or washboard—and trained minds will con the difficult lessons of daily unrewarded toil, while youth and maiden go over life's top, hand in hand or single file and alone, to face the enemy of men's souls and to wring death's final and only graduation. God sends his Spirit at times to comfort us with silent proof of his sweet approval. Life holds before our hopeful eyes this goal, that achievement; but when our weary steps have gained the summit, our hands have clasped the symbol of achievement, the pain of accomplishment has been so great, the alluring summits up and beyond are so far, so unattainable that we cast aside the present result as worthless toys upon life's shore, and hold out reaching hands for greater rewards, more definite results.

Content and Courageous

With maturer apprehension, and wiser apperceptive powers, life-students will learn to be content and courageous, no matter where Providence may grade them. On the gory field of noisy battles, in the dim halls of patient research, in the crowded mart of business strife, on the long slopes of ripening fields, in the breaking toil of typing office-work, beside the quiet loom of daily domestic labor, poised minds, ripe intelligences, will find the hidden symbols of passing victories over selfishness, and will sense the mighty angelic tabulation.

Let Angels of Hope and Faith Arise.

Up from the graves of all yesterdays let morning angels of hope and faith arise to accompany each today with shield and buckler of willing strength. As the sound of striking bell and marching rhythm fades with all

lesser and greater school memories, let the invisible call of instant duty, the interrupted march of regular habit bring conviction that only God may matriculate our souls and only eternity encompass our commencement.

"TWO THOUSAND GOSPEL QUOTATIONS."

Seldom have the Latter-day Saints been furnished with a more comprehensive guide to scriptural passages and spiritual help than is given in a book just published called, *Two Thousand Gospel Quotations,* from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, compiled by Henry H. Rolapp. So simple is the arrangement, so crowded are the references, that it becomes at once a clarifying medium to students of the gospel.

We hope the sisters of the Relief Society will avail themselves of this excellent work by placing at least one copy of it in each Relief Society library. It is on sale at the *Deseret News* Book Store.

"TOBACCO AND HUMAN EFFICIENCY."

The *Magazine* is delighted to recommend this book on tobacco, just issued by Dr. Frederick J. Pack, our own Latter-day Saint scientist and teacher. The Church authorities have published this book, and it is desired that every home shall possess a copy of the life-giving facts and statistics found in its pages. The deadly evil of tobacco should be familiarly known in all its scientific aspects to every mother and grandmother in Israel. This book, *Tobacco and Human Efficiency,* can also be purchased from the *Deseret News* Book Store.

EXCHANGE BUREAU.

We wish our friends who have dried fruit or dried vegetables to dispose of, would make use of this free bureau, that those who are desirous of securing same may know where to apply.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN NOVEMBER.

WAR AND THE ART OF WAR AMONG BOOK OF MORMON PEOPLES.

It is disappointing to realize that the sword of Laban, used to obtain the sacred records that a nation might not perish in unbelief, should become the pattern of a sword used by the Nephites to defend themselves from the Lamanites. Yet such is the fact.

The methods of warfare among the Nephites, rather primitive from our standpoint, grew more complex as time went on, until in Moroni we have a past master in the art of organizing and making war.

Living today when all the brain and brawn of man has been brought together to take life, the mode of warfare of the Nephites and Lamanites presents many singular phases; but singular or otherwise, it was most deadly in its effect. They appear to have known nothing of gunpowder or high explosives of any sort, not to mention electricity or gas or other means common today. They used weapons of war made from metals they found in the earth: the sword, the javelin, bows, arrows, stones, slings and cimiters. These are some of the weapons named; there were doubtless others similar to bows, arrows, and slings, but not identical with them. Even in their last battle, Mormon tells us in the 6th chapter and 9th verse, that the sword, bow, arrow and ax were used by the Lamanites in their deadly onslaught.

Both the Nephites and Jaredites, and finally the Lamanites made shields and helmets to protect the vital parts of the body, as did the warriors of Europe during the middle ages. But the equipment seemed to make little difference so far as results are concerned. Rude or otherwise, the Jaredites managed to exterminate themselves. The same fate followed the Nephites and came very nearly being the fortune of the Lamanites. How the words of Mormon reiterate and repeat themselves as he says: "Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Joneam had fallen with his ten thousand; and Camenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousands each" (Mormon 6:14).

In the Book of Ether we find the word million in relation to the slain.

These ancient people were not so much noted for making trenches and dugouts for the protection of their armies as they were prone to build forts and breastworks. They built high walls which they picketed on top, taking the soil from the outer side so that a vast ditch or moat was made. This too reminds us of methods of warfare employed in the middle ages in Europe. Anyone who has ever been in continental Europe, will recall how familiar is the sight of a wall, now sometimes included within the city, as the city has outgrown its former limits. These walls today are largely in ruin, yet serve to tell the story of a by-gone day.

Book of Mormon people had many men of military distinction. From a comparatively large group we shall mention only Teancum, who always challenges admiration because of his valor; and his strict code of military honor; constantly we see the picture of him rushing ahead of the line of battle, seeking out the leaders of the Lamanites that he might slay them. With his own hands he slew Morianton, Amalickiah and Ammaron, yet in it all, how admirably just he was!

Judging from all standpoints, we should perhaps conclude that Moroni was their greatest military genius. "Mormon," says Elder George Reynolds, in the *Story of the Book of Mormon,* "reorganized their armies, compelled more stringent discipline, introduced new tactics, developed a greatly superior system of fortifications, built towers and citadels, and altogether placed the defensive powers of the commonwealth on a new and stronger footing."

We wish now to turn to some of the descriptions of those battles that resulted in the extermination of both the Jaredites and the Nephites—this ancient history that reminds us of nothing so much as modern days.

"And it came to pass when Coriantumr had recovered from his wounds he began to remember the words which Ether had spoken unto him. He saw that there had been slain by the sword nearly two million of his men and he began to sorrow in his heart; yea, there had been slain two million of mighty men and also their wives and their children (Ether 15:7).

In the Russian-Japanese war we were content to talk of hundreds of thousands among the slain, but now at last we, too, have made the past, the barbarous past, as many were wont to call it, our own, so that now we only speak of millions.

Lincoln L. West, a member of the Red Cross official observation party, sent under military escort to the trenches this spring, returns to tell us that France has lost one and a half million men and has one and a half milion men wounded.

Aagin, in Ether 15:15, we are told: "And it came to pass that when we were all gathered together, every one to the army which he would, with their wives and their children; both men, women, and children being armed with weapons of war, having shields, and breastplates, and head-plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not."

We have not yet heard of children being armed in the various countries, now at war; we have heard of mere youths forming component parts of the armies, but children have been direct as well as indirect victims of this war in all the countries overrun by the Central Powers.

The Russian women actually entered the conflict, but that is not nearly so significant, from the standpoint of women, as that over seven hundred thousand women have lost their lives directly through this war, having been victims of the submarine, bombs and shrapnel. Never before have women been engaged behind the lines as they are today.

In the second epistle of Mormon to his son Moroni we read, concerning the last wars of the Nephites:

"And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women and children.

"And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

"And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue;

"And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto the wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

"O my beloved son, how can a people like this, that are without civilization;

"(And only a few years have passed away, and they were a civil and a delightsome people;)

"But O my son, how can a people like this, whose delight is in so much abomination,

"How can we expect that God will stay his hand in judgment against us?" (Moroni 9:7-14.)

To be sure, as yet we have no knowledge of human flesh being fed to prisoners, but we know that disease germs have been injected into their blood, and it has been said that women have been nailed to doors within churches, after the brutes into whose hands they have fallen have accomplished their wicked purposes.

Nothing is clearer than that the Germans have no regard for the chastity of women. Their abominable edicts witness this fact, as also their most vile practices. Many magazine articles of recent date tell us of the outrages perpetrated on the wonmanhood of Belgium and France. The number of German babies to which French and Belgian women have given birth is one of the ugliest and most serious problems of the war.

Thus history repeats itself. Thus it would seem that where wickedness flourishes, civilization must sooner or later perish from the earth. The Italian armies are taxed to the utmost to protect the art treasures of centuries, of the city of Venice, from the invading armies. We grieve today because our civilization is threatened by the wicked and bloodthirsty, and those who seek to make conquest of the earth.

The history of the Nephites, Jaredites and Lamanites combined, must go far to prove that apart from righteousness no civilization can hope to be permanent; that sooner or later the coveteous, angry passions of men will assert themselves in bloody battle, seeking to destroy all things worthy, with blood flowing as rivers, and nations dying or suffering to the very verge of extinction.

QUESTIONS AND PROBLEMS.

1. What use did the Nephites make of the sword of Laban to assist in their national defense?

2. Compare war equipment of the present time with that of the peoples of the Book of Mormon.

3. Show that difference in the kind of equipment made no difference as to final results.

4. What did the Nephites and Jaredites wear to protect the vital parts of their bodies?

5. Show how the invention of gun powder and high explosives has changed methods of defense from the breastword to the trench.

6. How have children been made direct victims of this present war?

7. Discuss the extent to which they have been made indirect victims through starvation.

8. How have women been made direct victims of this war? How have they been made indirect victims?

9. Show how the chastity of woman in Book of Mormon times was violated just as it has been today.

10. What are we led to conclude will be the fate of any civilization, no matter how powerful and magnificent, when the people of the earth become wicked?

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy.

ADDED OR SURNAMES—THEIR ORIGIN.

(See Chapter 9, *Surname Book.*)

TEACHERS' OUTLINE.

Definition.—A surname is a permanent name added to the personal name.

When families emerge into society, personal names are insufficient for identification.

(a) Personal names are usually first compounded.

(b) A nickname is often added, and if it becomes permanent and is handed down it then becomes a surname.

(c) Sometimes people are surnamed for their place of residence.

(d) Surnames come from offices or professions.

(e) From trades and occupations.

The Hebrew Customs.

(a) Usually tribal surnames.

(b) Place names.

(c) Nicknames.

LESSON STATEMENT.

A surname is a permanent name added to the personal name. A surname is often the tribal or family name and is adopted from varying causes, as we shall see presently.

When families increased and finally settled in large cities it was impossible for people to find enough different personal names with which to distinguish themselves, and so they began to add either a sire name or a nickname, or named themselves from an office, a place of residence or a trade, followed by the first name, which took the place of the surname.

The surname, however, did not really become such unless more than one generation bore the added name.

At first personal names were compounded, that is, two personal names might be given to a child, or a temporary nickname might be added to his personal name, etc.

If a nickname, such as Long or Short, Young or Old, Black or White or Red, Winter or Snow, or Crooked Leg (Cruikshank), became fastened to a person and his children were called by their personal names with the nickname added to it, the nickname then became a surname after the second generation.

Sometimes people were surnamed from the places where they lived. This was one of the most frequent styles adopted by the Anglo-Saxons in the middle ages. For instance, a man who lived by a wood would be called John Atte Wood, and by and by the name would be John Atwood; or Atte Well, Atwell.

Another form of the surname was taken by men or given to them because of the office or profession which they followed. John the Clerk would soon be John Clerk or Clark, while Thomas the Parson would be Thomas Parsons, or William the Wood Reeve would become William Woodruff, and Daniel the Dispenser would, after a time be known as Daniel Spencer. Nearly all surnames which come from offices or professions are Norman, because the Normans were the office holders in England for many centuries.

The Anglo-Saxons were the trades people and they took their names from their trades. William the Cook, John the Taylor, Henry the Baker and David the Wheelwright, would become William Cook, John Taylor, Henry Baker and David Wheelwright.

The Hebrews kept the tribal name added to the personal name and these soon became surnames. They also finally gave place names and nicknames as surnames. For instance, Simon Bar-Jonah was Simon of the tribe of Jonah; Simon, the Cyrene was Simon from Cyrene; and Simon the Zealot was Simon the Fanatic.

The Romans had three forms of names: 1st, the personal name, which they called praenomen; 2nd, the tribal name or nomen; and 3rd, the surname or cognomen.

Chinese Name System.—The Chinese kingdom adopted surnames nearly two centuries before Christ, and each family or tribe carefully trained a genealogist to memorize and record all

vital data of the family to its utmost ramification. Twelve hundred years before Christ a Chinese king issued an edict which compelled all his subjects then living to make a verse and to take one word of the verse for each generation surname. These facts have been discovered recently concerning the Chinese people.

Teutonic Name System.—All Anglo-Saxon countries have followed more or less closely the usual surname evolution, and we will discover that as we follow along in our lessons. The events following the Norman conquest of England introduced surnames into that kingdom and we take up in some detail the various surname forms of England as they illustrate the same habits and customs adopted by other Anglo-Saxon countries.

Nearly every civilized country, the United States being the last, has framed laws to govern and control the formation of names and their legal adoption or change of individuals, comprising the name.

QUESTIONS.

When does it become necessary for society to adopt surnames?

What is a nickname?

When would a nickname become a surname?

How do people get surnames from their place of residence?

Give an illustration of an official or professional surname.

Give an illustration of a trade name.

What can you say of Hebrew name customs?

What can you say of Roman name customs?

What can you say of the Chinese name system?

Why should laws be enacted to regulate surnames?

What is your own surname and where did it originate?

Note.—Let the class leader set each person in the class to discovering all possible facts concerning the surname of each student.

LESSON IV.

Home Courses.

FOURTH WEEK IN NOVEMBER.

CONSERVATION OF WOOL AND WOOLEN CLOTHING.

Wool is the most important of the animal fibres used for clothing materials. Primarily, it is the hairy covering of the sheep, but certain goats' and camels' hairy growth is sometimes included in the classification of woolen materials.

The great value of wool as a fibre is due to its strength, elasticity, and softness; it absorbs different dye-stuffs readily, and when woven it furnishes a great number of air spaces, thus rendering the clothing made from it very warm and light in weight.

Because of these characteristics wool is chosen by the U. S. Government for the material of a majority of the articles of wearing apparel and the blankets of our soldiers. For this reason, and because many sheep have been killed by recent hard winters, and many of their feeding lands have been converted into farm lands, the people of the U. S. are confronting the winter with a comparatively meagre supply of wool on the market.

However, there are many ways in which the house wife may meet this shortage and clothe her family and herself as comfortably and as well as they formerly have been clothed.

Much good material, in many instances far better in quality than any that may now be purchased, is laid away in chests and store-rooms. Every bit of this woolen material should be wisely used, and no new wool should be purchased until the material on hand has been made into suitable condition for wearing.

Woolen dresses, of soiled, worn, or of unsuitable design or color should be dyed or ripped up, cleaned, sponged and pressed. They may be turned and made over, combining, if necessary with some other material of harmonious color and texture, into dresses that will probably last through the season or longer.

Suits, both men's and women's, which have given full service for the grown-ups may be remodeled into outer garments for the boys and girls.

The life of these garments, as well as of the new ones, may be prolonged very materially by proper care. Woolen dresses, suits, and coats, should be brushed after each wearing, carefully hung on coat-hangers, and put away out of the dust. Covers of paper-cambric, made to slip over the handle and to button below the bottom of the garment, protect the garments which are worn infrequently.

All undergarments should be kept in constant repair, darning worn places as soon as they begin to appear, and darning or patching the small hole before it has a chance to grow. Worn undergarments, by careful planning in placing of the pattern on the best portion of the garment may be cut down into smaller-sized undergarments, saving all trimmings for future patching.

Worn knitted sweaters should be raveled, the yarn wound into skeins washed, and dried, it may then be reknitted into smaller sweaters, caps, or scarfs, alone or in combination with other yarns of suitable color or weight. Often from two worn sweaters, a good one with a cap to match can be evolved. If the yarn does not need washing, when raveled, the skein may be

heated in a steamer or double-boiler and then hung to dry; this process will remove all the kinks from the first knitting.

The solution of the problem of the mother, who finds it necessary to purchase new materials for the children's clothes, is in the use of mill ends. Naturally, when the supply of wool is so short, the garments made from wool in the different percentages are correspondingly high in price. But by going to the knitting factories and carefully selecting short lengths of material of weight, length and color suited to the garment to be made, material of good quality and at a nominal price may be secured. And by careful placing of the pattern, cutting, and a short time spent in the making, underclothes, dresses, trousers, sweaters, and other garments of good material will be the result.

To sponge new woolen material, to prevent shrinkage and spotting of garment after it is made up, the material should be spread on a wet towel or long piece of muslin, and the two rolled together as tightly as possible; after twelve hours, the material should be pressed on the wrong side with a dry cloth laid over the material.

To remove grease spots from woolen material, sponge with warm water and white naphtha soap, placing a bath towel under the spotted place. Rinse with luke-warm water, and press. Soap bark, soaked and strained, is good for cleaning a whole piece of material that is to be dipped in the solution. Fuller's earth sprinkled over stains, caused by contact of the material with the oil of the skin, and allowed to remain several days before being brushed out, will usually remove all trace of the stain.

To press garments, place a heavy cloth, wrung dry from water over the garments; use a hot iron and press until almost dry. Hang on hanger to dry. Hot irons directly on the goods leaves marks of the irons as well as weakens the fibre of the material. The shine of worn materials can often be removed by sponging with coffee or vinegar diluted with water, following by pressing and then brushing against the nap.

The woman who uses every means at hand to make the garments she has serve to the limit of their usefulness and then uses mill ends for the rest, is fulfilling her patriotic duty in respect to the woolen situation at the present time. She not only is establishing habits of thrift, but she is setting free a greater portion of the available supply of wool for the protection of our soldiers who must brave much exposure in the fighting of our battles, and she will be saving money, which may be profitably invested in War Saving Stamps or Liberty Bonds to help carry on this war to victory for right and liberty.

To the Presidents of Relief Societies and Members of Choirs

Dear Sisters: We are happy to tell you that the Relief Society Song Book, which has been prepared with much skill and thought, will be ready for distribution in a short time. A great effort has been made to include in the collection found in this book, songs for every occasion, for congregational singing and for Relief Society choir singing, etc. The Music Committee has endeavored to include so wide a list of hymns and songs that it will meet every need of the Relief Society throughout the Church. The book is divided into two parts; the first contains a selection of hymns from all our Latter-day Saint hymn books, suitable for our ward and stake meetings; the second part has been compiled especially for choirs with soprano and alto parts, for use in wards where such choirs have been organized. Special stress has been laid upon restricting the range of the songs. Some of our best and most popular hymns have been recast to permit the shortening of range so that the ordinary voice can encompass them.

The Music Committee of the General Board of the Relief Society, with President Emmeline B. Wells herself in attendance, have gone carefully over the work in detail. Following are expressions from the Music Committee:

"The selections in the book are from the very best authors and composers, and while the airs have not been changed the music has been so simplified that it can be played by any of our young girls who are able to play the simplest music. I am very well pleased wtih the book and glad to know that we are at last going to have a book which will meet the requirements of our Relief Society sisters throughout the Church.

"PHEBE Y. BEATIE,
'Chairman Music Committee."

"I am glad to know that our Relief Society sisters will have a song book with music suitable for their voices, for we have long felt the need of a book of this kind.

"EDNA MAY DAVIS."

"The musical needs of our women have now been met by furnishing them a Relief Society Song Book filled with the sweet and simple melodies suited to their voices and also suitable music for all Relief Society occasions, both congregational and choir.

"JANETTE A. HYDE."

Send your orders to Mrs. Amy Brown Lyman, General Secretary of the Relief Society 28 Bishop's Buildi[illegible]

Single copies, 75c; by the dozen, $7.80.

Relief Society School of Obstetrics and Nursing, 1918-19

The Relief Society School of Obstetrics and Nursing will begin its fourteenth year, Monday, September 16, 1918, Fourth Floor, Bishop's Building. Term eight months.

This course consists of general instructions in nursing, emphasizing Home Care of the Sick, with practical demonstrations, seven and one-half hours per week. It includes in addition, a series of lectures and practical demonstrations in Invalid Cooking, First Aid Work, Hydrotherapy, Sterilization, and lectures on Elementary Hygiene, Public Health, Contagious Diseases, Drugs and Solutions, Prevention and Treatment of Diseases. These lecture courses, which are given successively and cover a period of five hours a week, will be given by prominent physicians, surgeons and other specialists. Each student of this course will be required to do at least twenty-five hours of field work in practical nursing during the term under the direction of the school. Tuition $25.00 cash, thirty days service charity nursing. Tuition to be paid and contracts to be signed upon registration.

For further information, address

MRS. AMY BROWN LYMAN, General Secretary,
28 Bishop's Building, Salt Lake City, Utah.

THANKSGIVING.

By Mary Foster Gibbs.

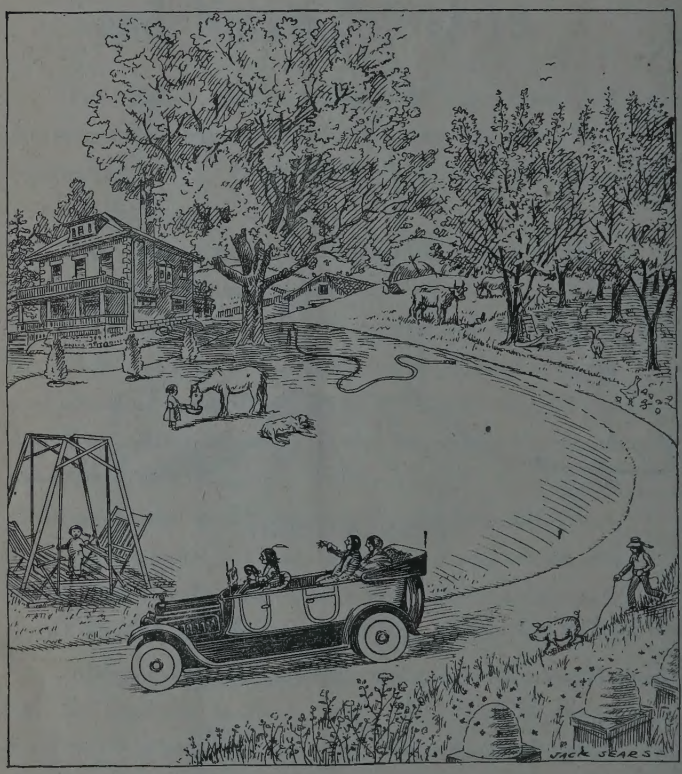
For all Thy providences, God of Peace and War, I thank Thee!

Thank Thee for storms on my uncovered, cringing head?
For tears and pain?
For all the awful clang and whirr of cruel war?
Say that again!

For all Thy providences, God of Peace and War, I thank Thee!

Thank Thee for life, for motherhood, for work, for death,
For my free will,
The power to climb from deeps to heights, while earth and I
Both learn to trust Thee still.

For all Thy providences, God of Peace and War, I thank Thee!



LO, THE POOR, RICH INDIAN.
Cartoon by Jack Sears.